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WEEKLY REVIEW.

—In these days when it seems to be recognized as the first law of nature to get what you can, we learn with no little interest that one of our new town-councillors has declined to receive the allowance made to the members, of two gold mohurs each sitting. In England, it is not usual, we believe, to attach pecuniary compensation to the performance of civic duties of this kind; and the worthy doctor who represents the people of Mahim in the Town-council, and who has already given so many proofs of his public spirit, has formally announced his intention not to receive the stipend.

—We suppose that the good people who worship in St. Thomas' Cathedral on Sundays, would be shocked if anybody should be so powerfully convinced of sin and danger as to cry out, What must I do to be saved? Innovations having for their object the exaltation of the clergy, are however quietly borne with. We are told by a contemporary that on the Sunday evening before last the clergyman officiating in that Cathedral requested the congregation to remain in their seats till the clergy and choristers had marched in procession from the chancel to the vestry!

—We acknowledge with pleasure receipt of a copy of the Gospel of Mark in Gondi. We are indebted for this, as for the previously mentioned Gospel of Matthew in Gondi, to the Rev. James Dawson, missionary to the Gonds, Chindwara. It is published by the North India Bible Society. There are but few readers among the Gonds, and Mr. Dawson has prepared a Gondi First Reading Book, which the C. V. E. Society is about to publish.

—Private Morgan, executed at Meerut on the 6th inst., confessed to the Rev. Mr. Williams that the murder was committed while brooding over the irritating abuse of his country and his religion by four men. He was a Welshman and a Calvinistic Methodist. While in liquor he met one of the four and killed him. This is simply an example of the form in which *self* sometimes reveals itself. It was *his* country and *his* religion that were disparaged; the object of the men was not so much to ridicule the country or the religion as to ridicule him. A great deal of the religious zeal that is manifested is just of this character. Men know nothing about the evidential claims of their religion; all they know is that it is *their* religion; whosoever speaks against it is felt to be speaking against them; so they assume a gladiatorial attitude in defence of it to all the world.

—We know of hardly anything more humiliating in connection with a system like that of Christianity, than an attempt to monopolize the right of burial by a clergyman. We have no Established Church in India; ground for burial-purposes is given to Christians as to other sections of the community; and we can hardly conceive of a more unbecoming position for a clergyman to assume than to deny the right of a Presbyterian to bury one of his flock in his own way. At Ahmedabad lately, a Presbyterian minister buried a child in the common Christian cemetery, and was afterwards reprimanded by the chaplain for having done so without the use of the Church of England forms. The chaplain proposes to obviate future dissensions by setting apart a portion of the cemetery for the use of nonconformists. The common saying that death confounds distinctions seems to be not strictly true. We suppose it will make little difference to the dead nonconformists, to lie by themselves; but the effect on the public mind will hardly be what one would wish.

—An example of the tendency to glorify science so observable in the scientific world of to-day, is given in the address of Professor Williamson at the late meeting of the British Association, presided over by him. The *Times* speaks of it as

> An eloquent eulogy of physical science, especially chemistry, for the right moral feelings and habits it naturally and directly engenders. It teaches, and indeed compels, inquiry, love of truth, patience, submission to results, modesty, surrender of prejudice, the careful discrimination between what merely seems and what really is, close attention, memory, clear appreciation of terms, industry, self-denial, concentration of faculties, and directness of aim.

Professor Williamson would have all our schools, colleges and universities reorganized in order to the prosecution of chemical and other scientific studies and inquiries.

> If we are to judge from the address before us, the President is himself liberally endowed with these pure and exalted feelings which he is quite right in saying are the natural graces of science. Its most distinguished devotees have been remarkable for simplicity, for the absence of ambition, envy, or other ill feeling, and for finding in science its own reward. But the Professor has allowed himself to be carried away by his generous enthusiasm, we may say, far out of the world it is our lot to live in. He must make a few thousand men in his own image, and secure them, further, from all possible lapse, before he will find the agents necessary for the first step of his noble undertaking. It is but a small proportion of minds that science will fully occupy to the exclusion of rival studies or common pursuits; it is not many that it will humanize, purify, and train; it is not many that it will carry clear, unhurt, and unsoiled through the varied conflicts of our moral and social career; it is very few indeed that it will inspire with such a love of itself that for its sake they will resign all else the world can offer.

—We have been favoured with a copy of the Report of the Orphanage and other institutions of the Church Missionary Society at Sharanpoor, near Nassick. Many of our readers will have seen this Report, and we content ourselves with a brief notice. Since the departure of the Rev. Mr. and Mrs. Price, the Rev. Robert Squires is in charge. The present muster of the children in the Orphanage is 87; 19 of these are however the children of Native Christians, who are expected to contribute to their support. A High Class Boarding School for Christian boys is in contemplation. In the African Asylum the number of inmates has fallen from 70 to 42, 17 having found employment, chiefly on the Railway. The remainder will, it is thought, soon pass from the Institution, when the Government allowance will cease. The adults of the Mission number 193, 12 having been added last year. The entire community numbers 465. Communicants, 140. Most of the other matters mentioned in this Report, have, we think, already been noticed in our columns.

—It is only a few weeks since a Mussulman stabbed a Christian catechist in this city, and it was evidently from no lack of will on his part that the blow did not prove fatal. In the kind providence of God, the catechist has been spared to continue his proclamation of the Gospel of peace; his wounds have been healed and he has been enabled to leave the Hospital. But his place has been taken by another, a young Parsee convert, violently assaulted at the open-air preaching on the Esplanade. Some of the Parsees have read enough of history to know that physical violence is a very poor way of stemming the progress of Christianity; but a great many seem still to be ignorant of it, and fancy that the best way to hinder other Parsees from embracing the Gospel, is to beat severely those who have already done so. Wednesday evening, at the open-air preaching carried on by the Methodist missionaries on the Esplanade, a most unprovoked and gratuitous attack was made upon the converts who were present and upon the missionaries. One of the converts was thrown down and kicked on the breast and otherwise injured, and the other was violently struck in the breast and so much hurt that his removal to the Hospital on the following day became necessary. It is matter of much thankfulness that no permanent injury seems to have been sustained by any. Is there no one among our Native friends who will lift up his voice boldly in defence of the rights of conscience, and teach his countrymen a lesson which they seem so determined not to learn, the lesson that there is no right under heaven so sacred as the right to prove all things and follow our sincere convictions? The Native Press seems not fully awake to its duty in this matter, and too often seeks to intensify the bigoted hatred cherished towards those who forsake their ancestral convictions. God will make the wrath of man to praise him, here as elsewhere, now as formerly; and the cruel ordeal to which converts are subjected, is perhaps just the discipline which will cause them to develop into such men as India has not yet seen, men of uncompromising loyalty towards God, and

fearless of danger in their loving efforts for the good of their fellow-men.

We often meet with exhortations to study carefully the word of God, and there can be no question as to the great importance of this. One thing however is often overlooked in this connection; viz. that the word of God is only so far profitable to us as we allow it to have sway over us. It will do us very little good to have our heads filled with the Scripture, and to have an extraordinary facility in quoting chapter and verse, if we are not doing the things mentioned therein. Let us say that a man in business has a capital of 20,000 rupees, but only 2,000 rupees are actually invested in the business; instead of enlarging his business he is doing his utmost to persuade some other moneyed men to add their capital to his. In spiritual matters sleeping capital is of no value at all. As well might a person take a quantity of sap from a vine and bottle it and call it vegetable life. People that know a great deal of the word of God, and do but little of it, occupy a very dangerous position. "If ye know these things, *happy are ye if ye do them.*" What a blessing it would be to the Christians at home who are sitting under the preaching of able and eloquent men, to be scattered abroad, and compelled to give out what they know, and get the will of God into circulation! It is not merely material wealth, but the stores of biblical knowledge, of which James might say: "Your riches are corrupted, your gold and silver is cankered." To keep the sayings of Christ is not merely to keep them in memory, but to give them authority over all our powers.

There is a monthly magazine published in Calcutta, in English, under the title of *Mookerjea's Magazine*. In this we may find some incidental and not much noticed fruits of English Education in India. On the first page of the September number we find some English poetry written by a Bengallee. This poem takes the form of a Hymn to Doorga. The goddess Doorga is the wife of Shiva, is represented with ten arms and generally ornamented with skulls, indicative of her delight in bloodshed. The terrific Kali is just one of the forms of Doorga. The hymn begins 'Hail, Mighty Goddess! Universal soul!' and goes on to say that ere time's dawn she was sole-existent, and that Time and Space and Being own her power, and that of her and to her are all things.

From thee the mystic Trinal Unity
Brahma, Vishnu, Mahesha,—one in three,
All sprung, thou primal dread divinity,
Thou great First Cause of all and End to be.

Blasphemy could not well go further than to ascribe to this fictitious being, the authorship of all existing things. Afterwards Gunputi comes in for a little glorification, and rosy Lukshmee (goddess of wealth) is brought in 'blushing like the moon.' The votary then comes back to Doorga, "our only hope in dark misfortune's hour, our sole support and never-failing aid." Alas for India! it will always be the hour of dark misfortune for her while she continues to substitute the wretched creations of her clouded imagination for the truth of the one living God, Creator and Upholder of all, and while her educated men can find nothing better to do with their knowledge of English than to write and publish such blasphemous effusions. Another poem in this Magazine is entitled "The Advent of Kamdeva, God of Love." We give one stanza as specimen:

He comes! he comes! the God who dared the ire
Of Shiva dread—Time's sov'reign lord—
What time he Suttee's loss deplor'd!
He comes attended still by young Desire,
And Passions warm which set the heart on fire!

It must be borne in mind that these are not reminiscences of an ancient and defunct mythology. The millions of India are still worshipping these deities, and through this worship effectually precluding their own moral and spiritual development. These millions have become dimly aware of the truths proclaimed in the Gospel, and they look to those of their countrymen who have had the advantages of Western culture to tell them if it is indeed true that polytheism and idolatry are wrong. The responsibility resting on these favoured few is exceedingly great, and if they continue to flatter the people in their attachment to the Pooranic divinities, their guilt will be correspondent. It will be a notable verification of the Bible statements that men love darkness rather than light, and that the world by wisdom knows not God.

Besides the above poems this number of the Magazine contains "Thoughts on the Doorga Pooja by a true Bengali," from which we make the following extracts, as further illustrative of a phase in the development of young Bengal to which sufficient attention has not been paid. The paper is from Oudh.

The great Pujá is come! What pleasant associations are raised up in the mind of all true Bengalis by this announcement! The mighty Goddess, whom the great Ram Chunder invoked in his need, and brought down on earth from her mountain home, has ever been the peculiar object of adoration by the Hindus of the Gangetic Delta. Her worship is the highest felicity for a people who have much chivalrous piety in their nature. Whether this devout sympathy is due to the succour she gave to their distressed Avatar in his dutiful efforts to liberate his persecuted wife from the hands of a monster, or to the romantic legends connected with her many and various associations with human creatures, I know not, but certain it is that they hail her advent as the harbinger of peace, good-will, charity, and love.

If such halo, oh Dasahara! encircle thee, what must be the dark lot of those who are excluded from the radius of its benignity, who, like the fallen angels, are destined to mourn the happiness they can no longer attain.

The ceremony which marks the celebration of the season here is a rehearsal of the Hero's exploits by a set of monkeys famous for nothing but for the ugliness of their forms and bearing, and who veritably mock us by their apparitions. And oh! the mockery of all mockeries,—here in his own kingdom and within a few brief miles from his birth-place, the friendly Sáradia of Ram Chunder is not even known by name! Whether it ever travelled with him to the North or not it is impossible to make out at this distance of time; but even to the present day, amongst the many worshippers of the *sakti*, idols had never been the medium of devotion in the Upper Provinces of India. It would seem that the few world-renowned immortal shrines of the Hindus lying within easy distances of each other, and coming together in close religious companionship, had driven away such adjuncts to the people's worship from the area of their possession. Yet, strange to say, this result is more the effect of ignorance than of contempt on the part of the inhabitants in general, seeing the interest and delight they have taken in them when some of the Bengali deities have been presented to them by Bengalis sojourning among them. Indeed, some have even spent thousands in imitating and adopting them as their own.

In a recent number of the *Christian* we find an interesting article on a camp-meeting or convention of Christians seeking holiness, held recently in America. The article is by R. Sturgis, Junr., and we make the following extract from it, pointing out two practical results of the meeting:

First, the *union* of the Church, according to the words of the Lord Jesus, "that they may be one, even as we are one," was realized—realized as a union already accomplished, not a consummation devoutly to be hoped for in the future; a present fact, with which denominationalism need not at all interfere. The union of all believers in Jesus is, of course, *actual*, for the Lord himself has declared it; in theory, then, it is accepted, but here it was *practically* demonstrated. Members of nine different communions were together, not drawn by common interest in a Bible or Tract Society, but simply and only as those redeemed by the blood of Jesus. No man loved less the communion to which he belonged, but each accepted his brother as one with himself in Jesus, just as he was, with no desire that he should give up the peculiarities of his own communion, even when they were such as to exclude him from the pulpit or communion-table. All differences were swept away by the realization of the blood which cleanseth from all sin.

A Methodist minister expressed the feeling of all when, at the closing meeting, he said, "My Episcopal brother, remain just what you are. I accept you with surplice, gown, and book. Yes, you are welcome to the apostolic succession, though it debars me from your pulpits. I say, God bless and prosper you in it all, if only you can say to me 'The blood of Jesus Christ cleanseth me from all sin.' My dear Baptist brother, remain just what you are; hold to your own views. I will be content to sit still and see you go to the Lord's table, and praise God for you, if only you can say to me 'The blood of Jesus Christ cleanseth me from all sin.'"

The union of Christ's Church is in his blood. This union exists to-day, is perfectly consistent with denominational distinctions, and should be realized by every child of God. That man, or that body of men, which remains within the enclosure of denominational lines, and will not come out and join others in union work for Christ, promotes schism. The full power of the Church will never be felt till the world sees that the Church is indeed one; and that oneness will not be seen till, disregarding their differences, the children of God join together, as they *did* in this Convention, and as they *must* in heaven, to praise Him who has redeemed them, one and all, by his blood.

The second result of this Convention was the clear setting forth of that which originated it, *i.e.* the "higher life," "life of faith," or "life of trust," as it is variously designated. The call of the Convention was for "the promotion of *entire consecration* to Christ and *full trust* in Him." These were the words used by the signers of the call to describe the higher life. It is just this, and only this, which makes *full life in Christ*. Entire consecration is absolutely essential, not at all as a condition of receiving the blessing, but simply because it is impossible for him who doubts whether he is fully surrendered to accept the fulness of salvation there is in Christ, or, in other words, to trust Him entirely for pardon, peace, freedom from sin, and power for work.

But for the child of God who knows of nothing kept back it only remains to exercise his right, and to appropriate Christ for any and every need. If he does not thus accept Christ, he is guilty of the sin of sins, unbelief, and can have neither peace nor power; and what may be the end of the unbeliever? (Rev. xxi. 8.)

Two things this "higher life" does not do. It does not exalt the creature, and it does not set forth human perfection. The testimony was uniform as to the deepening of the sense of sin, and the increased loathing and distrust of self; as was said, "We must go to the very depth of self-abasement to learn that we are nothing, and so Christ become everything to us." In one sense only does the "higher life" teach perfection, *i.e.* perfection of weakness (fear and trembling), taking hold of the perfection of power. "God, which worketh in you, both to will and to do of his good pleasure" (Phil. ii. 12, 13).

The principle brought out in the first part of this extract is a very important one. Just in the degree in which we come to understand what Christ has most at heart with regard to us, viz. our absolute consecration to him and full trust in him, we shall find ourselves delivered from denominational jealousies and alienations. It is in

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seeking that fulness of blessing which is the burden of our Lord's prayer (John xvii.) that we are brought into most intimate heart-union with each other. We do not believe that true Christian union is to be gained in any other way. So long as we regard the points in which we differ as of paramount importance, we cannot come very close together; the union will be like that of ears of corn upon the stalk, each ear being well cased and shielded in its own husk. But when a man gets a baptism of divine love, and discerns the least trace of it or a mere longing for it in another, he finds in this a bond of sympathy vastly stronger than the separating power of dissimilar views on other points.

And then we like very much the way in which the writer puts the matter of sanctification. It is very much more a growing downward than a growing upward, that distinguishes the life in which Christ becomes all in all. He must increase, I must decrease. It is the extinction of self-merit, self-righteousness, of self, in fact: not I, but Christ liveth in me. The measure of our sin is the measure of our self-reliance; it is, above all, your pride, your attachment to self, your unwillingness to be nothing, that keeps you from being what God would have you to be, wholly sanctified. When a man first comes to Christ he makes over a good part of his being to Christ; Christ is to have the guidance in all matters of importance; there are a multiplicity of little matters which the neophyte thinks altogether too insignificant or too secular to speak to Christ about. As he makes progress he is shown by the Spirit now something more, and again something more, that need to be transferred to the Saviour's guidance. But the grand point to which the Spirit seeks to bring him, is to realize that "without Christ he can do nothing," that the whole of his life in all its detail must be made over to Jesus. Pride disguised as Reverence contests every inch of the way. Our Lord himself used the words: I can of mine own self do nothing. We are complete in Christ; in him is all our goodness, all our wisdom, all our strength; he is our perfection. We are perfect as our Father in heaven is perfect, when the Father, Son, and Spirit dwell in us, according to the promise, and direct us fully.*

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SATURDAY, OCTOBER 18, 1873.

BABYLON THE GREAT.

Some years ago we noticed the publication of a pamphlet entitled "Babylon the Great" by Robert Shaw, Major General, and we have now to acknowledge the receipt of a copy of this pamphlet as it has been lately republished. In this work the eighteenth chapter of Revelation is applied to London. Romanism and Romish forms of Anglicanism have made such progress in Great Britain in the last few years, that very likely a greater number of readers will consider the statements and reasonings of the pamphlet worthy of attention, than was the case previously. Archbishop Manning, in a pastoral just published, says:

The establishment of the Hierarchy in 1850, the erection of 13 Episcopal sees, has opened up 13 sources of pastoral care, each of which again has thrown out a whole diocesan organization, and multiplied churches, missions, clergy, schools, and colleges. In its first nine years the Hierarchy was as yet only gathering its strength to expand itself; in the last fourteen years it has almost doubled its centres of action and its resources of spiritual agency.

What was the original Babylon, the ancient and Euphratean? What particularly was she in her relations to the Israelites? for it is only in these relations that she is brought conspicuously before us in the Old Testament. Well, the king of Babylon made war on Judah, besieged and took Jerusalem, spoiled and destroyed the temple, and carried away the principal of the people. The land lay desolate and the people remained in captivity, until, at the overthrow of Babylon by Cyrus, liberty was accorded to the Jews to return to their land and rebuild the city and temple. Babylon the Great represents, then, a power not subject to the true God, standing between God's chosen people and the privileges which God had originally bestowed upon them. Further, for their chastisement, and that they might be cured of their great proneness to tread in the steps of their idolatrous neighbours, God had consented to this state of captivity; it was the carrying out of his own retributive appointments. We should look for something analogous to this under the present dispensation, bearing in mind the nature of this dispensation. Another point is to be considered. Two cities are brought to view in the latter part of Revelation; one of these is the holy city, the new Jerusalem, the beloved city, the city made glorious by the manifested presence of God and the Lamb. The city does not appear until judgment is executed upon the other. Babylon is great in earthly splendour, in worldly honour and majesty; Jerusalem is great in the honour that cometh from God only. The former is called a harlot and the mother of harlots; the latter a bride made ready for her husband. The harlotry is explained as consisting in fornication with the kings of the nations; the use of this language springs out of the fact that God's people are represented as wedded to him and consecrated to him, to be blest by him and to find all their springs in him. It is disloyalty when aught that claims to be the Church of Christ enters into alliances with a worldly potentate, giving to the latter the power to prescribe and dictate which belongs exclusively to the Master, and receiving patronage and honours in place of the succour promised by the all-sufficient Saviour. In Rev. xvii. there can be no question that Rome is referred to. The seven-hilled city, reigning over the kings of the earth, is specially indicated. The author of the pamphlet before us admits this; but he claims that Rev. xviii. is a distinct prophecy; that the chapter is of the nature of an episode; that a great maritime and commercial city is signified. There is much that seems to favour this view; but there are also some serious difficulties in the way. There are, we admit, instances in Old Testament prophecies of such transitions in the scope without much change of terms. But if the Babylon of ch. xviii. is different from the Babylon of ch. xvii. where have we an account of the judgment on the former? The judgment mentioned in ch. xix. is clearly the same as that described in ch. xviii. xix joins immediately on to xviii. and begins with the hallelujahs in heaven on account of the judgment executed. Babylon disappears; the bride, the Lamb's wife, appears; the new Jerusalem comes down from heaven.

At the same time we are not at all sure that ch. xviii. does not include Britain. Before the Reformation, when the Church of Rome was the Church of England, the ten horns certainly included the British isles. The Reformation did not (it may be said) go far enough; the old leaven was not thoroughly purged out; traces of it remain in the Prayer Book, and in the relations of Church to Government. The theory was that the Established Church was the church of the nation; the prayer-book should therefore embody the devotions of all classes and conditions, and the distinction between believers and unbelievers, converted and unconverted, be eliminated as far as possible. This was the old theory, and too many traces of it were allowed to remain. In the course of time, a Romeward tendency reveals itself in the Reformed Church, and endeavours to avail itself of these lingering traces of the old system as arguments for a still greater assimilation to the so-called Catholic Churches. The last generation has seen the rise and extraordinary spread of Ritualism in the Church of England, till a culmination seemed to be reached last year in the Bennett judgment, by which practices and tenets of the very essence of Romanism, have been declared to be not incompatible with the exercise of ministerial functions in the Church of England.

Revelation is a book of symbols, and we cannot doubt the symbolic character of the utterances in ch. xviii. We do not believe the judgment there referred to is any mere national disaster or commercial revulsion; but rather that in consequence of a clear, unmistakeable, world-wide attestation from heaven of the truth as embodied *somewhere* on this earth, condemnation will virtually be pronounced on all that is not in harmony with it. This condemnation will be less or greater, according to the less or greater divergency from the truth thus attested, and according to the measure of light enjoyed and not improved. And it does not seem at all unlikely that the greatest condemnation will be where there is the greatest light, where the Scriptures are most abundantly published, and where there is the greatest profession of devotion to the Gospel.

The pamphlet now before us consists very largely of extracts from various sources, showing the misgovernment of England and the evils that cry aloud, in vain, for redress. We conclude our notice of the pamphlet with a rather long extract, which will enable our readers to form a fair judgment of its character and spirit.

I will now remark on "Souls of men."

To bring this kind of trading home to us, it seems to me only necessary to give the following quotation from a not very old newspaper:—"The market for church livings continues to be well supplied, and the demand appears to be brisk. During the past month 58 advowsons or next presentations have been offered for sale by public auction, or through private agency, and the aggregate annual value of these amounts to £27,600; 36 have been offered in exchange for others, of the annual value in the aggregate of £17,140; 22 have been inquired for by intending purchasers, of the annual value in the aggregate of £12,112; and it appears that extensive business is also done in property of this description through the medium of lists privately circulated."

Advertisements of such sales are of common

* Since writing the above we have received from a correspondent a private letter from a friend in America who was present at the above-mentioned meeting at Ocean Grove, giving a very interesting account of it. We hope to make some extract from this letter in our next.—Ed. B. G.

occurrence, like the every-day notices of commerce. With people who do not see in the sale of the cure of souls to the highest bidder the selling of souls themselves I have little to do, and hardly care to make converts of such. Scott, in his "Commentary," makes the same remark. I will say little here of the English Church in Ireland, which had, before its disestablishment, long been pointed at by good and able men as one chief cause why that country for several centuries had been a rankling thorn in our side, and almost a hell upon earth. Surely here was a foul and most cruel selling of souls.

The disruption of the Scotch Church in 1843 was caused by a clear selling of souls. In that year the patrons of livings in Scotland maintained in the Law Courts the right of "intrusion" of their presentees to churches, if there was no *legal* disqualification, however unacceptable to congregations such nominees might be, and this in defiance of the natural right (I should call it) of "Veto," which the people of Scotland have, since the Reformation, ever asserted, and, in another shape, shed their blood freely for in the time of the Stewarts, both in the battle-field and on the scaffold. They have ever maintained that Christ was the alone and invisible Head of the Church, and have resisted civil supremacy in spiritual matters as dishonouring to his great name. While its spiritual privileges were not practically and violently assailed, the Church was honoured and esteemed by the people. But it has been rent in twain, the Established Church becoming that of a minority of the people, to preserve to "honourable men" the worthless and demoralizing claim of "intrusion," however much against the declared wishes of the congregations whose souls were to be edified and nourished, or starved, as the case might be. Was not this a selling of souls? and that for something as vile in comparison as a mess of pottage. "Now to comfort him" (says Dame Quickly of the dying Falstaff), "I bid him 'a should not think of God; I hoped there was no need to trouble himself with any such thoughts." This was virtually the language of the House of Lords to the people of Scotland. God, however, often brings good out of evil. The Free Scotch Church has built 940 churches, 730 manses, and 600 schools, and the people have contributed in support of it nearly £20,000,000; but the cause which led to this high demonstration, in which some millions of "souls" were very deeply concerned, was treated wish less respect in the Senate House than was a suit about "right of way" through a nobleman's deer forest! I think I have made out a good case of making commodity of "souls of men" as regards Scotland.

Even the above large outlay does not adequately represent the fervour, so under-estimated by Government, of the nation on the question. The first few years of the secession show, of necessity, a vastly larger annual expenditure than has been called for since. Let it be remembered also that these liberal contributions are mostly by the humbler classes of the community. The subsequent refusal of building-sites by the landlords was quite of a piece with the rest.

I have shown in the sale of advowsons one scandalous way of selling souls in the Church of England. What shall we say of that Church, as a whole, and as she shows herself, both inwardly and outwardly, to thinking men? Cowper long ago wrote—

> "When nations are to perish in their sins,
> "Tis in the Church the leprosy begins."

Leprosy! There is not only leprosy, but palsy, and every other deadly disease a Church can be afflicted with. There is every shade of perverted faith, from the rampant and blasphemous Romanism that stirred up the Reformation, to the infidelity which turns the Holy Scriptures into myths, and denies their divine inspiration altogether, and all these jangling heresies are openly avowed, almost with impunity, by those who are set as the very watchmen on the Towers of Zion!!! That there are many good, and earnest, and evangelical ministers in the Church of England no one wishes to deny, but she has fallen largely into Rome's worst errors, notedly since the Oxford tractarian movement, and in a way of itself, and beyond dispute, to qualify for sisterhood with the great harlot, and fix upon the nation the other name she bears. It has been said that the English Church at the Reformation merely washed the foul linen of Popery, and put it on again. She doffed it and donned it unwashed, and doffed it again, in three consecutive reigns and a minority, without anything like a national protest, at the mere bidding of royalty; and nowwe have clergymen not a few who, while enjoying her temporalities, revile the Reformation, and hardly conceal their efforts to spread the Popish dogmata, and to bring about a formal reconciliation with Rome. Let it be remembered that all I say is in substance to be gathered as much from the admissions and lamentations of friends within her pale as from the scoffs and reproaches of enemies without.*

THE SUNLESS NATION.—XIII.

(*An Allegory.*)

In the course of our peregrinations we came to a gypsy camp and found that this was the company to which our missing friend had attached himself. But he was no longer among them. They declared themselves unable to give any information concerning him. It was in the evening. They were clustered together in the open centre of a grove. Our friend the One-eyed asked them to listen while he announced to them a message from the throne of thrones. They wondered what he could mean, but said they would listen. He then proceeded:

The Lord of Light dwells in glory unspeakable, and myriads of myriads of celestial beings delight to fulfil his every mandate. Vast and populous and marvellous as the universe is, yet can it yield nothing to God; it can add nothing to Him; He has within himself all the resources of bliss and perfection. Why did he create these worlds, these races of beings so multitudinous? That he might pour forth the riches of his own being for the blessedness of his creatures. He would share his own happiness with moral and intelligent beings created capable of sharing it. So the sun unceasingly sends forth into all space its myriads of rays, to enlighten, gladden and make fruitful the places prepared for them. But as the people of this nation among whom our lot is cast, shield themselves from that beneficent light as though it were harmful, so men, led away by the desire to escape authority, persuade themselves that they are better without the true knowledge of the Lord of light. Free agency is necessary that there may be the possibility of communion with God; without free agency, in fact, none of the qualities that belong to moral and spiritual being could be developed. There could be no love, no peace, no humility, no self-denial, no bravery, no temperance, no purity, no godliness, no magnaminity. He that bestowed upon us this freedom, gave us along with it instructions how to use it; made it sufficiently evident that creation was not independence, but that we were to keep close to our heavenly Father, and receive every hour from him the instructions of the hour. A father wishes to prove his son. He gives him a sum of money, and sends him to a neighbouring town to make a number of purchases, giving him exact instructions as to what he shall do with his money and time, and moreover writing these instructions down in a little book which he gives him, and which he charges him to look at constantly. It is the intention of the father, if his son proves obedient and faithful, to place him in charge of a large and handsome domain. The son starts off very much pleased. As soon as he is out of his father's sight he congratulates himself that he can now act without restraint. When he reaches the town he abandons himself to the feeling of independence, and puts away altogether the thought that he must return to his father and give an account of himself. He presently falls in with a person who makes himself very friendly, to whom he makes known the purport of his coming. This man tells him that he enters the city under very great advantages, having that sum of money; he can easily make his fortune; as for himself he had entered the place penniless but had managed to get on, and was now having his full share of the good things going. The youth is very glad when he hears this; if he had only referred to his book, he would have seen that his father had warned him against just such persons. And now he enters this and that place of attraction, buying what strikes his fancy, consulting his own pleasure and the whim of the moment or his newly-found companion, and never thinking about the book. He goes from one excess to another; gambles and wins; is sure thus that he has done well for himself in breaking loose from paternal restraint. But what is the end? Soon, his money is all gone, and finally he is killed in a drunken brawl. Was he a friend to himself in all this? Nay, he was his own greatest enemy. The instructions of his father indicated the path in which he would have found his highest good; in the large domain prepared for him were included enjoyments a hundred-fold greater than the poor pleasures upon which he threw away his time and money. Nor could he reproach his father. In his dying moments he takes the book from his pocket, sees how wise and kind and good were all the instructions, and feels that his ruin was caused solely by the base abuse of privileges which, if he had rightly used them, would have been the means of placing him above all want. Now this illustrates the conduct of men with regard to the Lord of Light. The elements of a genuine moral character could only be imparted by means of moral freedom and trial; freedom without the possibility of abuse is no freedom; there could not then but be this possibility of abuse. Happily, the Lord of light has embarked in the great work of man's recovery. In all the universe no problem presented such difficulties as this of man's recovery. The perfection of government is when it is made impossible to transgress without suffering the decreed penalty; but the due penalty of man's transgression is everlasting punishment from the presence and glory of God; but such penalty precludes all hope of redemption. We see among all the families of men how they have sought to meet this difficulty, viz. by degrading the character of God. In the Prince of Life the enigma is solved. He took upon him our nature and suffered in our stead. But how can one be a substitute for many? By virtue of the divinity dwelling in him, and giving a world-wide value to his propitiation.

He then spoke particularly of what this Friend of sinners had done and suffered for a sinful race, and told what the Prince of Life had done for him. And Light-seeker followed with his testimony. Many were melted to tears, and we had the joy of hearing one and another ask what they should do to be cleansed from sin. We were teaching and praying with these till far into the night.

* The *Guardian* (London) speaks of the Church of England as follows:—"Whether as an Establishment or as a Church, we have dangers on all sides. Without—to say nothing of the avowedly infidel party, which is growing in numbers, weight, courage, coherency, and popular estimation, there is one powerful and numerous combination which is labouring for religious equality, and that the Establishment may be subverted; another, active and educated, which is labouring for the suppression of theology, and that the Establishment may be dereligionized. Within we are divided and leaderless. It is difficult to say what may or may not be taught in our pulpits—as difficult to expel from clerical office scandalous moral offenders. Our compelled anarchy results in an alarming amount of personal weakness, despotism, frivolousness, and insubordination, with a fantastic idolizing of each man's crotchets, and on each side the two extremes of magnifying differences and of denying that anything is worth believing. The Church appears like an unskilful swimmer, buffeting, or rather buffeted by, waves and currents and eddies, just able to prevent sinking, with little hope of determining his own course, or choosing whether he shall be cast safe on dry land, or swept away into the open sea."

Epitome of News.

Saturday, October 11, 1873.

—*Overland Mail;* September 19th: "In a letter in the *Times* published this morning, it is suggested that the expedition to the Gold Coast seems to offer a good opportunity for employing a few of our native troops from India, on whom the African climate, so deadly to Europeans, would probably have little or no ill effect. There are many reasons in favour of such a proposal, not the least among which, perhaps, is the practical proof that would be afforded of their willingness to serve in distant parts of the British Empire."

—*Bombay Gazette;* Simla, 10th: "A dreadful accident occurred yesterday within a few miles of Simla, resulting in the almost instantaneous death of Mr. Rowland Verner Cockerell, officiating District and Sessions Judge of Bengal. He was one of a small party *en route* to Narkundah. While in the act of passing a narrow and dangerous portion of the road beyond Theog, his horse suddenly shied at two goats, and in endeavouring to turn round rolled over a precipice with his rider, who ineffectually attempted to jump clear. Mr. Cockerell died almost immediately from injuries sustained."

—The same: "Mr. Dossabhoy Framjee, Acting Second Magistrate of Police, yesterday committed Shaik Oosman Shaik Elahibux to take his trial at the next Criminal Sessions of the High Court, on a charge of having, on or about the 18th September

attempted to murder one Dawood Makoom, a hist of the Church Missionary Society."

We are thankful to the *Bengal Christian ald* for the simple justice done us in the following paragraph: "'The *Bombay Guardian*,' writes our contemporary the *Indian Mirror*, 'for reasons best known to itself, attributes the late ruffianly act of a Mussulman in stabbing a Christian Catechist to the open-air preaching which some Moulvies have adopted in Bombay. Perhaps our contemporary does not like any open-air preaching except that in which Christians may indulge.' The *Guardian* had said: 'We have noticed of late a good deal of excitement in the Mussulman portion of this community, and are disposed to attribute it [*i.e.* unmistakably this 'deal of excitement,' and not, as the *Mirror* would take it, 'the late ruffianly act'] to one or more persons who have come here from Northern India and have made themselves very prominent by open-air preaching against Christianity and in glorification of Mahomedism.' It will thus be seen that, with a little care, the *Mirror* might have helped his twist of the passage in the *Guardian*, which relates, evidently, to the general state of Mahomedan feeling, now-a-days, in those parts, and to the circumstance that may have induced it; not to the particular 'ruffianly act' which is detailed before it, and may have called up the observation it embodies. The *Mirror's* closing insinuation is altogether uncalled for, when the *Guardian* does not stir a step beyond a bare statement of the fact, or use language which might be twisted even into the hint of a protest against the 'open-air preaching' of Mahomedans. Will our contemporary undertake to suggest how the fact might be stated by a Brahma who was, of course, proof against such an insinuation?"

Monday, October 13.

—His Majesty the Shah of Persia returned to Teheran on the 23rd ultimo.

—*Indian Statesman;* Paris: "The rebuilding of the various monuments destroyed by the Communists is going on very actively, and soon not a wreck will be left behind. The Royalists lost a patriotic opportunity in not subscribing among themselves to re-erect the Tuileries. It is now destined to be turned into a huge Government office. The Postal authorities already covet one half of the rising structure."

—By a fire in Coombharwada yesterday, "property to the amount of Rs. 28,000, belonging to thirty-three owners, was destroyed. About 200 families lost all they possessed and were rendered houseless."

—*Friend of India:* "A correspondent has sent us a verbatim report of the remarks to which Mr. Markby and Mr. Mitter objected, as made by the Rev. Dr. Murray Mitchell at the May meeting of that most useful body the Vernacular Education Society for India. After, as we expected, eulogizing the action of the Calcutta University in examining students in Butler's *Analogy* and *Sermons*, in one of its optional courses for the B.A. degree, Dr. Mitchell said:—

"'Elementary education apart from religion might be given without destroying religious belief, but in the higher education given without religious instruction, when the Hindoo was brought into contact with the literature of the West, the consequence was, as pointed out by Lord Lawrence, that the religious faith was destroyed. He rejoiced in the extension of education amongst the masses, because our Bibles would circulate much more extensively, and the books published by this Society also. The testimony of the natives, as given in the *Indian Mirror*, showed that the effects of secular instruction alone were sometimes exceedingly lamentable, and that many of those who had been thus educated fell into frightful excesses of intemperance, so that some of the most brilliant and promising students had been brought to a drunkard's grave. Keshub Chunder Sen, at an interview he had with him before leaving India, said that this alone had been wanting to complete the miseries of his unfortunate country. He should always deprecate the severance of missionary efforts from the higher education, for a far higher tone of morality was observable amongst students educated in missionary colleges than in those who had attended the Government colleges, where the education was solely secular.' A more truthful or mild representation of facts and opinions on this subject it would be difficult to give. The passage reads like some of Mr. Markby's own sentences."

Tuesday, October 14.

—*Bengal Christian Herald:* "At the October meeting of the Calcutta Missionary Conference, held on Tuesday last, the discussion, which was opened by the Rev. G. Kerry, with his wonted, downright frankness, not much relished, we suspect, by some of his brethren, related to the following question: 'Is there a diminution of interest in Missions, among the Christian public of India? If so, what is the reason?' The affirmative of the question, as borne out chiefly by a thinness in attendance at Missionary meetings, and a falling off in contributions to Mission funds (which latter, however, some doubted, or sought to explain away by the hypothesis of multiplied calls and divided charities), was generally adopted, although one went the length of contending for a positive growth of interest in Missions. This diminished interest was referred to the following causes, suggested by the mover of the question, or supplemented by those who came after him: 1.—The rose-colour of Mission Reports, which raised false expectations, only to induce a violent reactionary disappointment. Exception was here taken in favour of some Reports, which, it was said, erred by understating, rather than by overstating facts; while it was argued by others that the colouring was to be laid to the charge of the reader, rather than of the writer. 2.—The inconsistent lives of some so-called Native Christians, whom missionaries inconsiderately baptized, and recommended to Christian employers, whose estimate of Missionary labour was naturally affected by the measure of these specimen fruits. 3.—The system of high education, to which Mission Funds were so far devoted, and under which a large number of educated Natives were turned out, who competed with, and compromised the prospects of, European and Eurasian youth, whose parents and friends were expected to support Missions. It was contended, however, that the machinery of high education under Missionary auspices was almost self-supporting, and that therefore this suggestion was unwarranted. 4.—Want of enthusiasm in Missionaries of the day, as compared with their predecessors. 5.—Want of prominent Missionary leaders like Duff, Lacroix, and Mullens. 6.—The occasional appropriation of Mission funds to purposes which supporters of Missions may have reason to regard as sheer waste. 7.—Disagreement between Native Christians and European Missionaries. 8.—The Crisis of '57, which has had the effect of stirring up in Englishmen a bitterness of feeling towards Indians, and of alienating their hearts from the country which they had once been led to regard with almost the attachment of a home."

—The same, noticing a Love-feast held recently in connection with the Wesleyan Church in Calcutta, expresses the desire that such an institution might be adopted by other churches, and recommends its adoption by Native Christians.

—The *Lucknow Witness* says that in connection with the recent special services there, about a dozen souls have been turned from sin unto the living God, and about as many more are still seeking the Saviour. "Many believers received a new anointing for their work: during the first two days the chief effort seemed to be to lead Christians forward into the enjoyment of a higher Christian life, and it was not until this part of the work took a distinctive form that any signs of convicting power among the unconverted were manifest. Much was said, and many earnest inquiries made, in reference to what is technically called the 'higher Christian life,' the entire sanctification of believers. Of late years this subject has received a constantly increasing amount of attention, both in England and America, and it is no longer possible to repress inquiries concerning it in meetings of this kind. We were glad to notice that there was not a trace of dogmatism in the teachings of any one, but that all seemed willing and anxious to discard names and theories, provided the truth could be reached and realized in the heart. Quite a number, a dozen at least, bore testimony to a distinct work of grace in the heart, which had lifted them to a higher plane of experience, giving them constant rest in Christ, constant victory over sin, and a calm trust in Christ, unlike, or at least wholly beyond, what they had previously known. Call this what we may, such a state of grace is certainly spoken of in the New Testament, a state in which Christ fully satisfies the human heart, in which sin is wholly destroyed, and the soul, according to its imperfect capacity, 'filled with the fulness of God.' As a speculative theory we care nothing for any interpretation of these or similar words, but when experienced and tried Christians tell us that they have given such expressions a definite place in their own inner life, we feel like pausing to inquire further. Human experience is not infallible, but Christian experience rarely goes far astray without betraying its error by the most lamentable evil fruits. In this case, however, our observation has led us to place the utmost confidence in this 'higher life.' With comparatively rare exceptions, it more than doubles the Christian efficiency of its possessor, and makes the believer thoroughly furnished unto every good word and work."

—"At Agra the other evening a man of H. M.'s 65th Regiment struck a comrade a blow under the ear, and killed him on the spot."

—A private (Native) in H. M.'s 21st Regiment N. I. committed suicide in the lines of the Marine Battalion on Friday last.

—"A Brahmin girl of 12 committed suicide by drowning herself in a tank at Sholapore because she had lost an ear ornament and feared the anger of her mother-in-law, who, says a paper, was a 'regular termagant.'"

—*Times of India:* "A correspondent sends us the following conversation between an English cook and her mistress. It reads like an extract from *Punch*, but happens to be a fact:—

"'Cook.—I was very anxious to get your place, for you are so nice and High Church; and as I am High myself I should like that.

"'Mrs. Grey.—Oh, you never were more mistaken, my good woman; I am exactly the reverse, and cannot bear High Church!

"'Cook.—Oh, but surely you believe in baptismal regeneration?

"'Mrs. G.—No, I do not.

"'Cook.—I do, I believe the very instant the water touched my forehead I became a new creature, born again; then as to penance, don't you believe in the *efficacy* of penance.

"'Mrs. G.—No.

"'Cook.—I do! for instance, if you found fault with me, I should give myself some penance, such as no sugar in my tea!'

"Have you ever read 'Gibbon's Decline and Fall of the Roman Empire?'"

Wednesday, October 15.

—*Times of India;* Simla: "Poor Rowland Cockerell, who was up here for the Durga Poojah holidays, was riding, about noon, between Phagu and Theog, with a party of which Mr. G. H. M. Batten was manager, when, by some accident, horse and rider went over the precipice, and both were killed on the spot; it was a terrible affair."

"Mr. R. V. Cockerell was universally known, and no man was more highly respected. In the sport-world he was known as 'Mr. Vyner,' and his horses are entered to run at Sonepore races this year."

—*Indian Statesman:* "The sudden death of Colonel Davis has cast a gloom over the North-West. The late Deputy Inspector General of Police was also commandant of the Nynee Tal Rifle Volunteers, and had been invited with his corps to an entertainment given by Sir William Muir, the Lieutenant-Governor. When Colonel Davis had finished his speech after dinner in reply to the Lieutenant-Governor's toast, he was seized by a sudden indisposition which compelled him to leave the table, went into the ante-room, where he sat down and leaned upon the table, and five minutes after he was dead."

Thursday, October 16.

—*Times of India;* Broach: "The Banias have resolved that henceforth no Hindoo shall keep his hair like a foreigner, but that every one shall keep *shendie* or *chowthe* on pain of excommunication."

—An appeal is made in the same in behalf of the Fort Christian Girls' School originated by the late Rev. Mr. Fletcher: "Government have granted a sum of Rs. 10,000, conditionally upon a like sum being raised, which together with the money now in hand will complete the building. They have also sanctioned and appointed five trustees—two clerical, three lay—to carry out the educational scheme drawn up by the late Advocate-General, Mr. J. S. White, which scheme provides that a certain proportion of non-Christian children, greater than in ordinary European schools, shall be admitted as day-pupils, if willing to come, upon the same conditions as have always previously existed. The building will be large enough to combine a day and boarding school, and it is the earnest wish of the Superintendent that amongst the boarders it should be possible to educate some few orphans free of cost, thus forming the nucleus of a Church of England Orphanage for the better class, which is increasingly wanted in the city.

It will be seen from the above that the appeal is two-fold: first for contributions to the building fund, and secondly to the endowment fund, which latter will be thankfully received by the Superintendent, 9, Hornby Row."

—The Hon. Mr. Bythell, President of the Chamber of Commerce, says: "We are told that, although Bombay may be the centre of the universe, yet as regards its commercial position it is soon to be extinct altogether; and these writers seem to think they give a very convincing proof of the fact when they say 'a few years ago we had so many ships in our harbour, whereas we have only one or two now.' It appears to me that the fact that our trade is now carried in fewer vessels, and that we never have an enormous amount of capital lying idle in the harbour, is an advantage rather than a disadvantage. The real fact now is that when a vessel, either ship or steamer, cannot find employment here, instead of laying up during the whole of the monsoon, she immediately goes where cargo can be found. Therefore, the circumstance that during the monsoon the harbour always looks empty does not prove that business during the monsoon is less than it used to be. In 1855 we had here an enormous fleet of sailing vessels, most of them from the end of May until December or January before being able to get cargo. Fifteen or twenty lakhs of capital must have then been lying idle in Bombay."

The great increase of steam navigation and the rapidity of transit enable merchants to do the same amount of business with fewer vessels. A ship took nearly a year formerly in a voyage to India and back, whereas a steamer can make several voyages in that time.

—*Indian Daily News:* "Last Wednesday, the 1st October, was a very grand day in Indore. On that day Holkar worships publicly and offers a sacrifice. As I was just a little too late to see His Highness leave his palace for the place of worship, avoiding the public thoroughfares I went by by-ways and short cuts, and arrived at the place of worship before Holkar had arrived. Holkar's approach to the place was one of the grandest sights I have ever witnessed. The elephant on which he rode was an enormous animal,—I never before saw one so large. On its head, and coming down to between its eyes, and all round its ears, was a covering composed of gold mohurs linked together. The head-piece, I was told, cost about two lacs of rupees. The various trappings were made from gold and silver, and were inlaid with precious stones. The silver howdah rested on a velvet cushion and was lined with crimson satin. The spike used by the mahout was of solid silver. Holkar himself was very plainly dressed. He wore a white silk or satin dress with a red waistband. On his neck he had a necklace of emeralds set in gold, and strings of pearls round his turban and hanging from his ears. A brace of jewelled pistols were stuck in his band, and a jewelled sword dangled from his side. His two sons accompanied him, one on either side, on elephants almost as large as that on which His Highness was seated. The sons were dressed in a mixture of green and blue satin, and wore the same style of jewellery as their father. Holkar led the way on his elephant, and slightly behind him, but still alongside, were his two sons. Then followed his prime minister, Sir T. Madava Rao, and after that a train of about fifty elephants on which were the principal ministers and officers of the State. When His Highness arrived at the place of worship (which was nothing more than a raised platform of mud, with a tree growing out of the centre), a beautiful palankeen was brought up to the elephant, and he was carried in it to the platform, although the distance was scarcely a dozen feet. A Brahmin very scantily dressed, and with a greasy cap on his head, officiated as priest, whilst His Highness was performing his *poojah* before the tree. After the *poojah*, Holkar took some of the leaves off the tree, and his followers imitated his example. As soon as he left the platform to mount his elephant, the surrounding mob attacked the tree, and cleared off every leaf and twig in the twinkling of an eye. It is believed that whoever has a leaf or twig of that particular tree will have good luck for at least one year. The next duty Holkar had to perform was the sacrifice. A buffalo in splendid condition was to be the victim; it was held down by several men, the legs were well fastened, and the head so secured that the poor brute was perfectly defenceless. Holkar's elephant soon came up to the spot, at a given signal the buffalo was thrown on its side, and the elephant advanced and crushed the poor creature to death and then passed on. The mob was then permitted to cut away any piece of flesh from the carcase, the head alone excepted, which was reserved for the vultures and jackals. The pieces of the buffalo are burned in the fields, and are supposed to be the means of producing a plentiful harvest. After the sacrifice His Highness went up to the Durbar tent and paid his respects to the Agent to the Governor-General, and then passed on to his palace, where he entertained his ministers of State."

—June 30, 1873, there were 5442 miles of completed railway in India, an increase of 261 miles in the year. Total earnings in the half-year £1,736,533, against £1,687,749 in the first half of 1872.

—*Bombay Gazette:* "The obstinate resistance of the refractory German Bishops to the new Prussian ecclesiastical law having failed in its object, the Head of the Church, fortunately powerless to fulminate against the Emperor of Germany a Bull of Excommunication, has written to the Emperor 'urging a relaxation of rigour towards Catholics, and hinting that the Emperor is undermining his own throne.' But the Emperor, convinced of the justice and necessity of the law affecting the clergy, remains firm, and gives no hope of any modification of the rights of his State in favour of the pretensions of the priesthood. The telegram reports King William as having in his reply said that the Catholics (by which we suppose is meant the Catholic clergy) have organized a political party, sowing the seeds of religious discord, and that the attitude of the clergy amounts to open revolt. Thus has the last despairing effort of the Infallibilists failed to affect the policy which proves so fatal to their pretensions; and, looking forward, it is impossible to estimate the effect which this rebuff to the Papacy may have in future years in every country in Europe. The Bishops who refused to conform with the requirements of the law relating to the education of the clergy in Germany resisted the demands made upon them by the State with obstinacy, in the hope that the State would waver before their attitude of defiance; but the law was allowed to take its course, and there was nothing left but for the Pope to try if he could have any influence. But an appeal even from Pius IX. was almost hopeless, and it must have been made as a despairing effort. The firm answer of the Emperor will give a moral support, impossible of estimate, to the Austrian, Italian, and Swiss in their resistance to the Papal pretensions, but the nature of the future struggle between those who protest against those pretensions and the Ultramontanists will depend chiefly on the political events of the next twelve months in France and in Spain."

—We have been favoured with a copy of the October issue of that useful publication the Indian Traveller's Guide, from the *Bombay Gazette* office.

—The *Dnyanodaya* joins in the almost universal protest against the enhancement of the duty on salt, and recommends the taxation of luxuries rather than of necessaries.

—*Overland Mail*, September 26th: Another repulse of a boat's crew is reported from Cape Coast Castle. All the tribes on the coast have joined the Ashantees against us. The British force is in better health, and the troops have begun a road to the capital.

Sir Stafford Northcote has publicly protested against entering upon a war on the Gold Coast without the sanction of Parliament.

King Victor Emanuel left Vienna on September 21st, and was most enthusiastically received at Berlin on the following day, since which there has been a round of festivities at the German capital.

Russia, Prussia, Austria, and Italy are now declared to be of one mind in resisting the Ultramontanes, especially upon the Papal succession.

The Spanish Cortes has suspended its sittings, and Señor Castelar unites all parties in a struggle to liberate Spain from the Carlists and Reds. The insurgents at Cartagena are driven to extremes.

A threat by the Cartagenian insurgents to bombard Alicante with their two ironclads, manned by convicts, has raised an earnest entreaty for the British to interfere and prevent the outrage.

The Emperor William has recognized Dr. Reinkens, of the Old Catholic movement, as a Catholic bishop.

Another contest at Bath—the third in four months—is necessitated by the sudden death of Dr. Donald Dalrymple, the sitting Liberal member.

Mr. Henry James has accepted the office of Solicitor-General.

The British Association gathering at Bradford is over. The arrival of Capt. Markham from the Arctic regions formed an interesting feat[ure] of the Geographical Section.

In the Tichborne trial the proprietor of the *Cheltenham Chronicle* has been fined 150*l.* for gross contempt of court. Dr. Kenealy charges the *Times* and other papers with unfair reporting.

The news of the death of the Emperor of Morocco is followed by a report that his son reigns in his stead. The rumour of a civil war having broken out is contradicted.

A new hospital for the non-alcoholic treatment of disease will be opened next month in Gower Street. Sir Walter Trevelyan is president. The annual outlay is estimated at from 1,500*l.* to 2,000*l.*

The balloon announced to start for Europe, from Brooklyn, September 10, never took leave of the ground, but burst on the 12th while in process of inflation. Professor Wyse, having his doubts about the retentive power of the balloon, demanded an opportunity to use it, and finally refused to go in it. The inflation proceeded, as Mr. Donaldson and two others announced their determination to go; but when the balloon was about two-thirds filled with gas a noise was heard, and a rent observed in the balloon, which, in about a minute, entirely collapsed, turning inside out.

FRIDAY, OCTOBER 17.

—The steamer with the next English Mails left Aden yesterday at 6 A.M.

—Galle telegram: *Golconda*, with Calcutta mails on board, touched on Cadda Rocks when entering Galle Harbour; is not much damaged, but must return to Bombay for repairs. The *Massilia* leaves to-morrow to take on mails and passengers.

—Deaths last week, 303.

Selections.

HOLINESS.

Nothing can be more encouraging to the spiritually-minded than the revival of Scriptural Holiness, or Perfect Love, which has been going on in America and England for years. Large numbers are reported as seeking or rejoicing in full salvation. Thousands in the camp-meetings of America, and hundreds in England, are to be found meeting in various parts of the land for the purpose of conversing about this great blessing, and uniting in importunate prayer for the enjoyment and increase of this inestimable privilege. We have recently read an article on "Holiness Meetings" in a Methodist periodical which has for its object the spread of holiness. The churches in America appear to be thoroughly awake to the great want of the times. Last year the Methodist Episcopal Church had no less than six "national camp-meetings." The peculiarity of these meetings is that they are entirely devoted to the spread of holiness. All the sermons are about holiness. The class-meetings and love-feasts tell of the experience of holiness. In the prayer-meetings mighty petitions are sent up for the advancement of holiness. It is not too much to say that this movement is one of the grandest which America has witnessed. As a rule these camp-meetings last for ten days. From the account which we have read, the influence must have been a near approach to the experience of heaven. Preachers and people, rich and poor, old and young, are the subjects of it. At the meeting at Sea Cliff Grove an incident occurred which deeply affected all. "A little blind boy, standing on one of the benches, began to sing. His voice was sweet, clear, and fresh as the carol of a bird. He sang of 'the fountain filled with blood,' and the people listened in silent admiration, until every heart began to melt. As he reached the lines of the well-known chorus in Mrs. Palmer's hymn,

> The cleansing stream by faith I seek;
> I plunge, and O, it cleanses me,
> O praise the Lord, it cleanses me,
> It cleanses me, yes, cleanses me,

the strain was taken up by the audience, and repeated after he had sung another verse, while tears were running down many faces." The services were most imposing. Sometimes over a hundred ministers, and thousands of members, were engaged at one time and in one place. We do not wonder at the blessed result which followed. We have mentioned that the same thing is going on in England. During the Conference of 1872 special meetings were held. At Kilburn, both before and during the Conference, great grace rested upon the companies which met together in the meetings for the spread of entire

ess. Several obtained the blessing, and rs were confirmed in their most holy faith. King's Cross a Ministers' class-meeting was d, attended by between thirty and forty of our ading ministers. Before going to a special meeting in Queen's Street School they also met for conversation about, and prayer for, holiness. The large school-room was completely filled. The Rev. John Hartley presided, and though it was understood that Revs. A. McAulay, J. V. B. Shrewsbury, G. W. Oliver, J. B. Stevenson, and others would address the meeting, yet so manifestly was it under the guidance of the Divine Spirit that every one was free to state his experience or make inquiries, and every one that embraced the opportunity seemed moved by the Holy Ghost. The speakers testified to the power of God to save from all sin, and rich blessings descended upon this assembly of God's people. The writer of the account before us says, "It is the Lord's doing, and marvellous in our eyes. We have every encouragement to pray, to holy life and service. In connection with this Conference, God has done above our thought. He is sanctifying His ministers and people." Glory to God in the highest for this work of grace in our fatherland. But what, we ask, of Australia? What especially of New South Wales? Are we to remain unwatered, dry, and barren? God forbid. We hear of revival, showers of blessing in some parts of the land, and we regard it as the foretaste of the work of grace which many among us feel *we must have*. There are those in connection with our New South Wales Methodism who have been captivated by the beauty of holiness. No charms are so great as those of purity. Nothing seems so bright or blessed as perfect love. The number may be comparatively few, but doubtless there has been a moving during the present year, and many ministers and churches have felt the need of a deeper work of grace. They have mourned over the unbelief and worldliness and church pride which has so long eaten as a cankerworm at the vitals of Methodism here, and there are signs of better days. The revival we need is a revival of holiness, and, we say it without fear of contradiction, this ought to commence among the ministers. We do not mean merely a deeper work of grace, but nothing less than perfection. As instruments in the Master's hands, we need this in order to promote the salvation of others. We know right well that the efficiency of the instrument depends chiefly upon God, but we also know that the instrument must be adapted to the end proposed, and that an unsanctified minister or member is not "throughly fitted to every good work." There are many considerations by which we might urge this matter upon the churches of this land. That every Christian is called to be a witness for Christ is one of our generally accepted doctrines. But what a difference there is between "the mechanical, lifeless declaration by parrot-like lips of unfelt truth," and "the burning words which utter all the soul" of him who is the subject of the transforming and sanctifying power of the Holy Ghost. Nothing but eminent and consistent piety, purity realized momentarily by faith in the perfect efficacy of the blood of Christ, and an unceasing surrender and consecration of the whole being to the Holy Spirit of God, nothing but this can impel us to constant efforts, put forth in a right way, and with right motives for the salvation of others. It is the want of this which has led our church to suffer so much loss. What is easy, showy, public in Christian work may, it is true, be done when religion is at a low ebb, but nothing but holiness realized by the ministry and the professed people of God can make them either mighty intercessors for others, or successful workers in God's spiritual kingdom.

It is the pure in heart who have power with God and prevail. Remaining sin must diminish the prevalence of our pleadings for the salvation of men, and mar our every effort. What is needed by us is a revival of scriptural holiness. We fear that there is too much truth in what a good brother said the other day: "Methodism has not only been unfaithful to her God, but even to her boasted dogma of perfect love." We intend to devote some columns of our paper to the consideration of this important subject, convinced that the old ways are the right ways, that the way of holiness, of which little has been heard except incidentally, is the only way to secure real prosperity. If all God's people were purified themselves—filled with compassion for those out of the way—on fire with heavenly love, and wholly consecrated to God, what a mighty influence for God would there be in the land!—*The Christian Advocate, Sydney.*

WHAT IS THE TRUE MISSIONARY LIFE?

(*Continued from page* 263.)

The style of life which is adapted to give proof in favour of Christianity is also adapted to exhibit it, and make beholders acquainted with the great characteristics of the gospel. In 2 Thess iii. S Paul says "We wrought with labour and travail, night and day, not because we have not power, but to make ourselves an example unto you to follow us." Paul was not necessitated to support himself by his own hands there; and seeing that he was a solitary representative of Christ, and depository of Christian truth in the midst of that heathen city, seeing that his time as a minister of the gospel was of unspeakable, incomparable value, it is a thing to be wondered at that he did not avail himself of the means of subsistence furnished him in the providence of God. It would seem that if ever there was a minister of the gospel called upon by his position to let work alone and give himself exclusively to the gospel, it was Paul in Thessalonica. If, then, he could so profusely sacrifice his time, how much importance must he have attached to the end in view, viz. the exhibition of a model life. I do not cite this in favour of the notion that ministers should support themselves by their own hands; but as showing in what great account he held the outward exhibition of those principles which Christ had implanted in him. Though filled with the Holy Ghost, he left off preaching and went to work; and what for? why he aimed at no other thing in working than in preaching. In fact it was a part of his preaching, and regarded by himself as indispensable. It was, as it were, the interpreter of his oral preaching, without which the latter would not have been understood by the people. And we may preach the gospel for hundreds of years in India by word of mouth, and by the printed page; but until it be incorporated in our life, and that too in a way adapted to the dull apprehensions and sensuous natures of the Hindoos, they will not understand it. The power of the human mind to remain ignorant of divine truth under the most vigorous and long-continued efforts to enlighten it, is one of the mysteries of human depravity, and one which will continue to meet us and dishearten us till we adopt the apostolic way of blending the language and the life. Whether we will it or no, our manner of life is the great interpreter of our gospel to the people we dwell among. They hear us say "Whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple;" and to know the meaning of these words they look to our life. If its true interpretation is not found in these, then its true interpretation will never reach them. If they see there, instead of a vacuum of the things they covet, an abundance of them, the words have at once lost all their life and power. Five times, speaking by the Holy Ghost, Paul enjoins upon us to follow him, as he followed Christ. To Timothy he says "Be thou an example of the believers." To Titus: "In all things showing thyself a pattern of good works." The Missionary must be a pattern man, and render his life an irresistible sermon on the words "Love not the world, neither the things that are in the world.'

These considerations lead inevitably to the conclusion that Christ would have us exhibit, in our mode of living, to those we preach to, and in a manner comprehensible to them, those principles of the gospel which are susceptible of being so exhibited. And here one remarkable feature in the position of a Missionary to the heathen, presents itself to our notice. He may go so far in self-denial as to exhibit this grace to the circle in which he was brought up. He may go further, even so far as to exhibit it to the Church at home generally. He may go further, even so far as to exhibit it to his brother Missionaries. Yet after all this, he has not even begun to exhibit it to the heathen. This is owing to the great poverty, plainness of living and absence of comfort of the heathen, compared with Christian nations. That style of living which would be decidedly moderate at home, is princely in the eyes of the natives of India. A hundred pounds or two hundred pounds a year makes a man a nobleman in the estimation of the mass of these natives, and they are utterly without a faculty to discern in the life of such a one the exhibition of self-denial. There exists between the *Saheblok* and the natives a vast interval; and the former are virtually, in respect to the position they occupy, the nobility of the land. To see them the people must look up. In their hands are the treasures of the land, at their disposal the offices, and in their favour reputation; and those whose aspirations are for these things, look to them. They occupy one level, and the people another. Now if the Missionary of the gospel be identified with them, he will be clothed with a certain external superiority, altogether in the way of his exerting such an influence as flowed from the life of Paul and his fellow-labourers. When the Missionary Saheb goes into the bazaar to make known the gospel, he will be as one standing on a pedestal. The people will look upon him as one who is above them in the worldly scale; and while he and they occupy positions so unequal, they will remain ignorant of the true principles of the gospel. It may be that in order to reach a position which seems to them elevated, the Missionary has really descended much; it may be that in leaving his native land and the bosom of his loved Church to take up his abode among heathen, he has made a sacrifice greater than they can conceive of; but it is not a sacrifice palpable to their apprehensions; and they will simply view him as occupying a position which they would love to occupy. He must destroy that pedestal from under him, if he would embody to their eyes the doctrine which Christ made so prominent, "Deny thyself and take up thy cross and follow me." As he has renounced his native land, he must renounce his *Sahebship*. In the providence of God there is given him this opportunity of showing to the heathen the all-sufficiency of Christ, and the indifference felt by Christians for those things which constitute the elysium of the world. Those steps in his course of self-renunciation which preceded his arrival among the heathen are hid from them; but this is one that will meet their eye, and deeply impress their minds.

If it be said that there is something in these adventitious distinctions that give us an influence over the native mind, and that we have no right to throw away this influence, I would in the first place suggest that no account is made of this sort of influence in the Bible, and in the next place ask whether anything in actual experience shows it to be of value. How long and in what plenitude have we enjoyed it, how ample the experiment made; yet what are the results! Those who have been attracted to us by means of the worldly advantages connected with our position, how insensible have they remained to the religious influences we have sought to exert! How common the remark that those who have served us longest, and derived the largest emoluments, are those who appear least affected by the gospel! And if from this number, in the course of many years, one, two, or three converts be gathered, the mixture of worldly and religious influence to which they have been subjected manifests itself in a vitiated and obscure piety. Our true weapons are not carnal. If we have worldly ends to accomplish, then this worldly influence is valuable; but if we aim at gospel ends, it is at the best worthless. It may be favourable to false religions, but is doubtless adverse to the true. We conquer by renouncing such advantages. When we are weak, we are strong.

If it be said that the church at large, even the most pious and devoted portion of it, demand no such thing at our hands and pass no censure upon our present manner of life, I admit it, and beg in reply to present the following consideration. Missionaries are placed by Christ in the van of the church; and he does not expect that the main body of the church will be keener-sighted to discover truth than they; but on the contrary that they, as true pioneers, will be first to see what is yet unseen, and afterwards instruct the church to see it. In the body of the church there exists no power to redeem the church from a low state of piety to a higher. How to effect this is the problem of problems. The tendency in the world is for each man to model his conscience upon that of his neighbour; and this tendency is of overwhelming power and universality. The same tendency exists in the church; and the members of it, generally, cannot possibly find in the word of God any higher standard of Christian duty than is reflected in the lives of the more pious of their number.—How stupendous the measures adopted by Christ, at the beginning of our dispensation, to re-create the conscience of the church! Having become a man, he selected twelve from the lower walk of life, separated them from the mass of believers, and taking them into closest intimacy with himself, proceeded to delineate before their eyes in his own life the true standard. Finally, having by his example and instructions and by the Holy Spirit,

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moulded them to his liking, he gave them, and in them to the church, a new and right Christian conscience. How unspeakable the gift! And what vast consequences depended on the careful perpetuation of that standard! For when, after a century or two, it was lost, it remained lost. For more than twelve centuries a darkness brooded on the church, which she was impotent to remove. There appear to have existed some few true Christians in the Roman Church, as Thomas à Kempis and others; but these good men, though lovers and students of the Bible, could study it to the end of their lives without ever surmising that popery with her monstrous errors was not in it, or that it contained doctrines unmitigably hostile to the system of popery. And let us hearken to Luther. "Learn from me," he says, "how difficult a thing it is to throw off errors confirmed by the example of all the world, and which through long habits have become a second nature to us. Though I had been seven years reading and publicly explaining the holy Scriptures with great zeal, so that I knew them almost by heart, I yet still clung with obstinacy to popery."—And what a striking illustration of this have we in the utter and universal disregard shown for fifteen centuries to the last great command of our Saviour. During all that time this ponderous command lay lightly as a feather on the conscience of the church, and good men could live and die without ever once suspecting their obligations to evangelize the heathen. It was by the work of the Holy Ghost upon the conscience of individuals that God effected the Reformation; and it was in the same way that Christ brought again to the understanding of the church his last command. And in all probability this piecemeal resurrection of the word of God has but begun, and magnificent truths are lying there, as in a mausoleum, undreamt of by us; yes, doubtless there are discoveries of Christian duty, as well as of the riches of Christ's grace, yet to be made, no less startling than those we now rejoice over. Therefore it will by no means do for us to adopt the conscience of the church as the measure of our own, but rather resist it in its poverty and narrowness; and with great ardour seek to vivify and embody in our own lives those principles which are yet uncomprehended in it. All things considered, it were a burning shame for us to be satisfied with that meagre view of our responsibility which the church entertains. And if the church makes a disproportionate estimate of the comparative responsibility resting on her and on us, with that mistake we have nothing to do; the great mistake which it concerns us to rectify is in the defective notion entertained of our responsibility compared with that which Christ entertains, and so abundantly displays in his word. He has written our responsibility in the lives of Paul and Peter and John; has promised us grace as unbounded as they enjoyed; and will expect us to answer for any falsification or reduction of the Apostolic standard, brought to pass through our lives.—The leaders of the church and the main body of the church are connected by a chain, and by the full length of that chain are separated. She considered it her privilege to be at a certain distance from them; and while so much of her pristine corruption remains, she will use that privilege. They, seeing her inferior standard, make war upon it; but in vain. There is but one way in which they can elevate her; it is by going higher themselves. She will rigidly maintain the existing interval and the existing connection; in order to maintain them, she must reach a higher consecration. Then will be fulfilled the word of the prophet Isaiah: "For brass I will bring gold, and for iron I will bring silver, and for wood brass, and for stones iron."

(*To be continued.*)

TELEGRAPHIC NEWS.

London, October 9th: Commodore Commorell, V. C., has resigned his command owing to wounds received in the attack by the Ashantees on a boating expedition. Captain Hewett, of H. M. S. *Devastation*, has been appointed his successor.—General Sir Henry William Stisted has been gazetted Colonel of the 93rd Regiment.—The International Suez Canal Conference has assembled at Constantinople. All maritime powers except Portugal and America are represented.

10th: The German Government is rigorously executing the laws against refractory Bishops.—Sir Samuel and Lady Baker arrived in London yesterday.—The Hon'ble E. Hammond has resigned his post as Undersecretary in the Foreign Office.—The Carlists claim a complete victory over General Moriones in Navarre.—*Obituary:* Lord Howden.

11th: The *Times* correspondent at the Carlist head quarters telegraphs that the recent engagement in Navarre was very severe; the Republican troops were driven back towards Punie la Reyna.—A person claiming to be Arthur Ortou has arrived.

12th: It is reported that an engagement has taken place at Carthagena between the Spanish Republican and Insurgent squadrons.

13th: Lord Tenterden succeeds the Rt. Hon. E. Hammond as Secretary to the Foreign Office.—The late Sir Edwin Landseer has been interred at St. Paul's Cathedral.—President Grant intends to recommend in Congress the resumption of specie payments.—At the engagement between the Spanish and Insurgent frigates off Carthagena both sides withdrew after two hours' fighting, being considerably damaged.

Paris, 13th: The Radicals carried the supplementary elections in four French departments yesterday.—M. Rouher has issued a manifesto against the Monarchists, demanding a plébiscite.

London, 13th: Mr. Henry James, who was recently appointed Solicitor-General, has been elected member for Taunton by a majority of 87 votes.

Vienna, 13th: Turkey has accused the Austrian Consuls in the Province of Bosnia of fomenting a Panslavist (? Pan-sclavist) agitation. The Austrian semi-official papers indignantly deny the charge, and declare that the Government will demand full satisfaction from the Porte.

St. Petersburg, 13th: The Mangyschlak detachment evacuated Khiva on the 21st of August, and the Orenberg detachment returns to Orenberg on the 14th instant.

Paris, 14th: The examination of Marshal Bazaine has commenced. He alleges that he was hampered by positive orders from the Emperor not to jeopardize the army.—The majorities of the Republican candidates in the four departments were very large.

London, 14th: The Bank of England is borrowing on Consols.

15th: His Holiness the Pope has written to the Emperor of Germany, urging a relaxation of rigour towards Catholics, and hinting that the Emperor is undermining his own throne; the Emperor has replied that the Catholics have organized a political party, sowing the seeds of religious discord, and that the attitude of the clergy amounts to open revolt.—The financial feeling in New York is very unsettled.—John Line, the steward of the *Osprey*, has circumstantially deposed to picking up a boat containing the claimant and five men off the Brazilian coast in the spring of 1854: the *Osprey* took the claimant to Melbourne. The evidence of this man has caused a strong sensation.

16th: The London papers warmly approve of the Emperor of Germany's letter to the Pope, and consider that England is equally interested in resisting papal aggression.—By order of the Czar, the right bank of the river Amon Dara, including the delta from the sea to the extreme western arm of the river, is annexed to Russia; troops have been detailed for protection of the territory, and a military Governor appointed.—There is a rumour of a disagreement between France and Italy.

PASSENGERS SAILED.

Per P. and O. Str. *Indus, October 13th:*

For Southampton.—Mr. and Mrs. A. C. Watt and infant; Mrs. Paske and infant; Miss Davis; Mr. Clerk; Mrs. A. L. Spens; Lieut.-Col. Barret; Mrs. Combe and infant; Mr. and Mrs. Watson and two infants; Mr. Charles Morris; Mrs. Alleyne and two infants; Master Griffith; Mr. Laver; Lieut. J. S. Eyre; Lieut. F. E. Apthorp; Lieut. H. F. Smyth; Mr. M. Maubach; Mr. F. Brown; Capt. Thomas; Col. Angus; and Surgeon Spencer.

For Venice.—Mr. Mathieson; Mr. Gaisford; Col. and Mrs. Batten; and Mrs. Wetherall.

For Gibraltar.—Mr. J. Brats.

For Brindisi.—Mr. E. K. Purnell; Mr. J. C. Ponsonby; Mrs. McCulloch and Mrs. Leathes.

For Suez.—Mr. H. Boyson; Mr. L. Forbes; Mr. R. P. Soorty.

For Aden.—Mr. W. J. Green; Mr. Heerjeebhoy Ardaseer; and Mr. J. Lascar and son.

PASSENGERS ARRIVED.

Per P. and Str. *Pera, October 16th:*

From Southampton—Mr. A. W. Mackie; Mr. T. C. Berry; Mrs. Sherring; Capt. J. L. Warden; Mrs. Pocock and daughter; Major-Genl. Hon. Hardinge; Capt. Hall; Mr. A. T. Simpson; Mr. T. C. Clarke; Mr. T. C. Sanderson; Mr. T. Hilsham; Mr. W. H. Dixon; Mr. J. Harrison; Mr. J. Watchman; Mrs. Fearn; Miss Colebrook; and Mrs. R. W. E. Green.

From Ancona.—Capt. Eckford; Mr. and Mrs. Anderson; Mr. Sutcliffe; Miss Tuwaytes; Mr. J. W. Reid; Capt. and Mrs. Massey; Mr. Croysdale; and Mrs. Ascherberg.

From Brindisi.—Mr. and Mrs. Beebee and infant; Mr. W. Tobin; Mr. W. P. Mulock; Mr. S. S. Melville; Major and Mrs. Priusep; Mr. Glazebrook; Major H. H. Jones; Mrs. Watson; Capt. J. E. Campbell; Mr. Giffert; Mr. and Mrs. Stoney; Mr. W. V. Stoney; Mr. and Mrs. Elbridge; Capt. G. Mackenzie; Mr. Schleefel; Mr. Heintze; Mr. Wyer; Mr. Male; Mr. Bocquet; Mr. and Mrs. Coulaw; Capt. Thompson; Mr. E. Fernandes; Mr. Hederstedt; Mr. and Mrs. Macdonald; Mr. Mann; Mr. Fisher; Mr. and Mrs. Fouracres; Mr. Duthie; and Mr. W. E. Waite.

From Suez.—Mrs. Methven and infant.

From Aden.—Mr. and Mrs. Pritchard and 2 children; Mr. Gourage and child; Mr. Gocul and two friends; Mr. Amurchund and two friends; Mr. Govindjee and three friends; Mr. C[illegible] three friends, and child; Mr. Lutiff and three friends Naranjee Girdhur; and Mr. Holt.

DOMESTIC OCCURRENCES.

(*Charge for insertion, 8 annas.*)

BIRTH.

McDONALD—Oct. 9th, at the Scottish Schools, Byculla, the wife of James McDonald, of a son.

MARRIAGES.

IZAT—RENNIE—October 10th, at St. Andrew's Church, Bombay, Alexander Izat, to Margaret Dewar Rennie.

BATTY—WATSON—October 11th, at St. Mary's, Poona, by the father of the bride, assisted by the Rev. W. L. Eames, M.A., and the Rev. S. Stead, M.A., Minnie Horn, eldest daughter of the Rev. G. A. F. Watson, Chaplain of Poona, to Herbert Batty, Esq., B.A., of the Bombay Civil Service.

BEDFORD—BOWER—October 14th, at Christ Church, Byculla, Bombay, Frederick William Bedford, second son of late J. R. Bedford, M.D., H.E.I.C.S., to Marian Janet Bower, third daughter of Mr. W. Bower, of Landport, Portsmouth, England.

DEATHS.

BLAKE—Oct. 11th, at Warree Bunder, Bombay, Isabella Blake, wife of Mr. F. Blake, P. W. D., aged 39 years.

PETERS—Oct. 11th, at Mount Aboo, of remittent fever, Alice Peters, third daughter of the late Serjeant Peters, of Poona, aged 12 years, deeply regretted.

SUBSCRIPTIONS TO "BOMBAY GUARDIAN."

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C. BANKS,
September 1873. Superintendent.

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Bombay, 17th October 1873.

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